644 554 576 [101] It is to be noted that a gourdful of this water with millet flour on which a bit of karite butter is floating is a customary courtesy offering among the Mossi. It is most improper to greet or to receive a stranger by offering him plain water.

644 782 On the fourth or fifth day the Djiba Naba proceeds to Zoanghna (a village located two or three kilometers behind the government buildings) and there hands over a sheep and a cow to serve as offerings to the sacred amulets of the ancestors and to protect him from evil spirits and wicked people. He does not spend the night in this village but returns home immediately after the sacrifice.

644 788 Several days later the decision is made to install the new naba in his domain. A large number of soroné, drummers, and followers accompany him on what amounts to a kind of obligatory pilgrimage which we shall describe briefly.

The following itinerary is customary.

First, the Djiba Naba goes to Badnogo where he spends the night. The next day he goes on to Samba where he is offered water with flour in it, and for his part, he gives salt to be shared among the old women of the village.

One may ask why salt is given to the old women and not to the other people. The Mossi call old women nough' pouk ramba, [888] that is, those who, when blessing you, clasp their hands so as to make a higher power hear and grant their prayers.

644 788 431 [102] On the following day he proceeds to Tensobitenga where he remains for three days. Beer is prepared for him; he is given a cow for his followers and a wife for himself. At Nakamtenga, his next stop, the village chief welcomes him with a sheep and many baskets and bowls of sagbo (millet mush).

644 788 He does not remain here for the night but instead goes on to Koubri. This is the village where eunuchs formerly suffered the cruel operation of castration (1). The canton chief meets him, leads

839 304 681 1. Eunuchs. Bandits, thieves, murderers, and slaves or soroné (servitors) convicted of adultery with women of the nobility were the only ones sent to Koubri, a canton in the circle of Ouagadougou, to be castrated. This operation involved only the removal

695 The procedure was the same for all, men and women. The sons
681 of nabas, the nakomsé, however, were neither tried nor punished in
554 public. They were not tied with ropes, but with strips of fabric; and if condemned to death, they were hanged rather than clubbed to death. In any case, complaints against them were extremely rare. The sons of a powerful naba could do anything with impunity.

681 For examples, here are a few crimes and their respective punishments. Of course, there was no written code, no formal scale of penalties. Everything depended on custom and on the whim of the
696 judge. Thus, the wealthy could obtain sentences in their favor by
691 paying the judges, and thieves could avoid punishment by sharing their loot with the naba. Otherwise, a thief caught in the act was
685 flogged, sometimes to death. He was condemned to several months in irons, and exposed to public ridicule before the naba's hut; he had to restore what he had taken, and his family was held responsible. If he repeated the offense, he was led to the marketplace with a rope around his neck; he was supplied with an abundance of meat and dolo /beer/, and then clubbed to death at the foot of a tree. In Ouagadougou he was sometimes made a eunuch instead. This was almost the equivalent of a death sentence, because the operation was carried out in such barbarous fashion that death often ensued. French justice more leniently imprisons the thieves, a cause of complaint by honest people who find the punishment too mild.

682 In case of willful murder, the killer was put to death; if he could
683 not be found, a member of his family was executed in his place.
672 In case of a brawl, no attempt was made to determine who had started the fight or who was in the right. (Manslaughter was punished by a fine paid to the victim's family. The right /26/ of self-defense was, of course, recognized. If blows and wounds had been inflicted, the adversaries were put in irons.)

681 Old women were often accused of being witches and of eating
683 children's souls. If their crime was considered proved, if the sorcerers consulted declared some old woman guilty of a baby's death, she was
888 put to death in very cruel fashion: a second opening was made in a clay pot so that her head could be put completely within it; then the pot was heated intensely and placed over the head of the unfortunate woman.

685 If a goat or sheep caused damage to a field, the animal could be killed on the spot. The owner had to be notified, but he was not

593 cases are rare. Less rare are the children who care little for their parents. Nevertheless, old people are usually treated well and with [888] great respect. A son who abandons his old father or mother is held in very poor esteem. A woman prefers to bear daughters who will help her in her daily work, but she hopes for one or two sons with whom she may live when she is old.

857 883 [482 312] The girls live with their mother. As soon as they can walk, they follow her to the stream and return with a gourd of water on their heads. As they grow, so does the gourd, and little girls carry water jars weighing from fifteen to twenty kilograms. At home, young girls mill grain to feed the whole family, tend the fire, stir the sauce, wash the dishes and the clothes, sweep, in short, attend to all the household tasks under their mother's guidance. The only task of a woman with two or three half-grown daughters is to supervise their work. Because they are always with their mother, the young girls are usually more responsible and better behaved than the boys. Unfortunately they make up for this later, and more often than not, it is on their own initiative that they go at night to the young men's huts. A young man may give presents to a girl who has already been promised in marriage, and he may do so in front of her mother, who says nothing.

857 883 231 Boys help their father as soon as they are strong enough. Younger boys follow their older brothers into the bush as soon as they can and help them herd the sheep and goats. These boys go out every morning, before the sun has dried the dew, to look for new termite nests full of insects which the chicks are fond of eating. During the dry season, they cut down and plait grass to cover the roofs; if they are old enough, they even cut the firewood. When a little older, if their father or the person with whom they live owns a horse, they watch over it, take it to the stream to water it and to wash it, go into the bush to cut grass for it, and clean the stables. During the winter when the grass is green, each of the horses of a rich naba is cared for by three or four children. Some of them cut the grass, others /37/ stuff it almost by force into the horse's mouth, while one little boy drives the flies away with a stick to which a sort of flexible leather sole is attached. The winter season is a fine time for horses, who grow fat and heavy. Unfortunately, the Black does not think of the future and does not foresee how much dry grass will be needed to bridge the dry season; as a result, the horses suffer a great deal from hunger at that time.